

x
A
S E R M O N

P R E A C H ' D A T

St. *ANDREW'S* DUBLIN,

Before the Honourable

House of Commons,

On *Friday October 23d. 1719.*



B E I N G T H E

Anniversary *Thanksgiving-Day,*

For the Deliverance from the Horrid Rebellion which
broke out in this Kingdom the *23d. of October, 1641.*

By Duke Tyrrell, A. M. *Rector of St. Pauls.*

D U B L I N :

Printed for *J. Pepyat* Bookseller in *Skinner-Row,* 1719.

Sabbati 24. die Octobris 1719.

Ordered, That the Thanks of this House be given to the Reverend Mr. Duke Tyrrell for the Excellent Sermon by him Preach'd before this House Yesterday at St. Andrew's Church: And that he be desired to Print the same, And that Mr. Warburton and Sr. Thomas Taylor do acquaint him therewith,

Bruen Worthington
and
Isaac Ambrose

Cl. Parl. Dom.
Com.

A Sermon, &c.

Revelation 17th chap. 5 and part of 6th verses.

And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and abominations of the Earth.

6. *And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus.*

ST. John in this chapter describes a wonderful vision, of a woman sitting upon a scarlet colour'd beast full of names of blasphemy, having seven heads and ten horns ; This woman as in the vision represented was arrayed in purple and scarlet colour, and deck'd with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication. This former part of the description, to which the words of my Text are immediately subjoyn'd, is by a general consent of Protestant Divines and Interpreters apply'd to the Church of Rome in her present state of Idolatry and Corruption of the true Christian Faith ; the Woman then is the Papal Church or Hierarchy, and the Beast on which she sits the Roman Empire, which she rul'd and govern'd as she pleas'd, and which was the support and basis of

A 2

the

the Popes Antichristian Throne and Dominion. The Scarlet colour denotes Regal Authority, and also extreme cruelty and bloody Persecution. These two qualities are very justly shadowed by that prophetick emblem. The Names of Blasphemy signify the various blasphemous Doctrines and Practices of that Church, such as her Idolatry, her assuming an Authority equal to God and Christ Jesus, over the Consciences and minds of Men, her impious pretence to an absolute power of forgiving Sin, her holding forth another name, even her own name, by which we may expect Salvation besides the ever blessed Name of Christ Jesus. Her setting up the merit of her own Works, and another method of Justification distinct from, nay, opposite to Faith in Christ. These are all *names of Blasphemy*, so many encroachments on the power and glory of God, and insults and outrages offer'd to his Name and Majesty. So that the Beast and Woman too, the pretended Church and her Votaries are well said to be full of names of Blasphemy, since there is not a Doctrine or Article of Religion which they have added to the Christian Faith but what is a distinct Blasphemy, and since these spurious and fictitious Tenets are many, they are full of those *names of Blasphemy* and their creed is over-run with them. The Woman is you see array'd in more colours than the beast on which she sits; He is only in scarlet, and she in scarlet and purple too: For the Pope, as is plain from History has more than once forced the regal purple from
the

the Emperors and cloath'd himself in it, and always claim'd a right of disposing of the Imperial Diadem, and frequently executed that right; and hence the purple is added to the scarlet in this symbolical description of the woman. This woman is also *decked with gold and precious stone and pearl*; and is not all this exactly fulfilled in the gaudy dress which the Popish Church wears, and in the expensive pompous and dazzling appearance by which she amuses the eyes of her deluded admirers. She has spared no labour nor expence to furnish her self out completely for a spiritual *Harlot*, nor to attract the affections and hearts of her lovers, by whorish and fantastick ornaments: *But the seven heads and ten horns* of the beast as they are explain'd at the 9th and 10th verses of this chapter point out to us so clearly the city and empire of *Rome* under the Papal Tyranny that no room is left to doubt of the application and meaning of this vision. *The seven heads, says the Angel to the Prophet, are seven mountains on which the woman sitteth*, and 'tis a known and peculiar character of *Rome* given by all Historians, Geographers, and Poets, that she was built upon seven Mountains or Hills. Nay, they are distinctly named, and the times in which each was taken in to the walls are precisely noted by them. *The ten horns, says the angel, are ten Kings which have recieved no Kingdom as yet*; and these ten Kingdoms which were not formed in *St. John's* days, were afterwards erected out of the ruins and within the bounds of the Roman Empire after the dilaceration
of

of it by the inroads of the *Goths, Vandals*, and other Northern Nations ; and are reckon'd up very exactly by *Mede*. After all this we may say without hesitation that this Vision foreshews the Church of *Rome* ; for where an event or thing is described in prophetick Images and Emblems, and a thing or event can be found to which all those Characters exactly suit, we may, nay, we must say, and that boldly too, this is the thing prophesy'd, this is the accomplishment of the Vision or Prophecy. Having then I hope with sufficient clearness shew'd that the former part of this Vision can be apply'd to no other than the Papal Hierarchy and Kingdom, 'tis now time to come to the consideration of the Text, in which I shall observe this method.

First, I shall consider the Inscription on the forehead of the Woman, which consists of these Characters or Titles, *Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth*.

Secondly, I shall consider the cruel, bloody and persecuting spirit of this Woman, expressed very elegantly by her being *drunken with the blood of the Saints, and the blood of the Martyrs of Jesus* ; and shall shew how this blood-thirsty disposition follows from her Character drawn in the Inscription on her forehead, and more especially from her Spiritual Fornication or Idolatry.

As to the first then, which is the consideration of the Inscription or title on the forehead of the Woman. This Name written on her forehead alludes to

a custom observed by common Prostitutes of writing their Names and Titles over the Cells in which they exposed themselves.

Nuda Papillis

Constitit auratis titulum mentita lyciscæ Juven. Sat. 6. Upon which words the old Scholiast observes thus, in cellis meretricum nomina superscripta fuerunt. The Names of the Harlots were written over their Cells. Thus Martial also, Juraſti quoties inſcriptæ limina cellæ & Seneca deducta & in lupanar accepisti locum, pretium est constitutum titulus inſcriptus est. You were led into the Brothel, you took your place, The price was agreed on, and the title inscribed or written over. Now that title or inscription which was on other Harlots Cells, this Mother of Harlots with greater and more barefaced immodesty has written on her forehead. And the first part of it is *Mystery*. This word is traduced and disparaged by some Libertine Writers, because it is written on the forehead of the Whore, and its being found here in an infamous place indeed, is urged as an Argument why it should be found no where else, but utterly exploded out of Christianity. But as there is a *mystery in Iniquity*, so there is a *mystery of Godliness*, and that a great one, 2 *Thes.* 2, 7. 1 *Tim.* 3. 16. And as there are *depths of Satan*, so there are *deep things of God*. As there is a *deceivableness of unrighteousness*, as the Apostle speaks, so there is the *wisdom of God in a Mystery*. Now the *Mystery*
written

written on the Woman's forehead is a Myſtery of Iniquity, and not of Godlineſs : And therefore let us ſee where we can find it. And that I think needs not much ſcrutiny, ſince the Church of *Rome* carrys it there ſo clearly inſcribed *that he that runs may read*. Now a myſtery of godlineſs is a ſecret divine Truth which can only be known by revelation, nor no farther known than it is revealed ; which lies entirely hid in the mind of God before it is diſcovered, and what of it is not diſcovered is ſtill a ſecret, and which promotes the glory of God and true religion and piety. Now in oppoſition to this a myſtery of Iniquity is a ſecret contrivance of men by the inſtigation of Satan, cunningly deviſed by them to promote their own ambitious covetous or carnal ends, and impoſed on weak and deluded minds as a divine revelation or power, and artfully concealed from them and kept in a few hands to ſtrike awe and terror into them, that the managers and contrivers of this myſtery may the better govern them, and ſerve their own turns of them. Such were the myſterys of the heathen worſhip, and ſuch are the myſterys of Popery at this day. The Scriptures ſay they of the Popes Community are very obſcure, there are many myſterys in them which none but the Church, by which they mean themſelves, can explain. The oracle of *Rome* muſt be conſulted, and from his mouth and decrees the ſenſe and expoſition of the myſterys of religion are to be learned and received. This is a great myſtery indeed, and the Mother of all others ; here is An unbounded

bounded authority assumed of making mysterys in all ages as long as the world lasts.

2. The scriptures are imperfect according to them; they contain not all the doctrines of religion necessary to salvation. There are some handed down by oral and unwritten tradition, by a secret and mysterious way, all which they have received and preserved, and can declare and enjoyn as they please; and is not this a great and inexhaustible treasure and fountain of mysterys lodged in the Pope's breast.

3. The sacrifice of the Mass is the greatest mystery that Popery or Paganism it self can boast of; the substance of Christ's flesh and blood is changed into the very and real substance of bread and wine, tho there is no sensible evidence and appearance of such a change. He lies hid under the shape, figure and colour of a little wafer, he is sacrificed as often as every priest of theirs says Mass, and in as many places at once as there are masses said at the same time. This is a mystery indeed, and well may that Woman who maintains and propagates such a wonderful doctrine carry that name inscribed on her forehead. Take a view of the whole frame of the Popish Polity and Religion, and you shall find it a series or concatenation of *mysterys of Iniquity*, all contrived by the wiles of men in the name, and by the pretended authority of Christ, of human inventions and traditions taught and enforced as divine commands, all tending to *make the law of God of none effect*, and to establish the authority,
B extend

extend the Dominion, and fill the treasures of the inventors and devisers of them. Take the whole system of it and you shall find it to be all *ἀπάτη τῆς ἀδίκιας*, a deception or trick of unrighteousness, as the Apostle calls it, a body of Men departed from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, as they are described in the 4th chap. of the first Epistle of Paul to Timothy, all deceiving or deceived by the *mystery of Iniquity*.

The next part of our enquiry is into the Name of *Babylon the Great*, which follows that of *mystery* in the Inscription or *title written on the forehead of this Woman*. That *Rome* should be called *Babylon* cannot appear strange to any that considers the nature and propriety of the prophetick stile. *Babylon* of old was an eminent type of *Rome*, both in its heathen state formerly and its antichristian state at present. There is a great analogy and resemblance between the former and the later; and from these two causes does a communication or Identity of names follow. Since then *Babylon* was a type and shadow of *Rome*, *Rome* is spiritually or in the mystick and enigmatical stile of the Prophets called *Babylon*.

Babylon was the Metropolis of a great empire, which always distressed and persecuted the Church and People of God; and so was *Rome* both ancient and modern. In her heathen state she raged against the christians in general, and in her present state she has continued to do so against the pure and reformed religion.

The

The former is called by the Prophet a *destroying mountain*, Jerem. 51. 25. and the same agrees as well with the latter. *Babylon was the glory of the Kingdoms, the beauty of the Chaldees excellency*, Isaiah. 13. 19. the whole empire was proud of their great metropolis, and gave her magnificent titles. And in this respect also Rome symbolizes with her. Her heathen subjects called her, *caput orbis, triumphati*, the head of the subdued world, *urbs æterna*, the eternal city. And her late admirers stile her *sedes Apostolica*, the Apostolick See, The mother and head of all Churches, The center of unity; and so on.

Babylon thus boasted of her self, *I will ascend into heaven, I will exalt my throne above the stars of God, I will sit upon the mount of the congregation, I will ascend above the heights of the clouds, I will be like the most high*. Isaiah the 14th. and does not Rome with that *Man of sin* which is at the head of her, oppose and exalt her self above all *that is called God*, does not she sit in the temple of God and shew her self that she is God, 2 *Thessal.* 2 chap. 4th verse; does not she claim divine power and authority in that fulness which God alone can have; does she not make her self *like the most high* by giving laws to bind conscience, by making what terms and conditions of Salvation she pleases, by opening and shutting the Kingdom of heaven at her will, and by an arbitrary and discretionary use of the Keys of it. *Babylon* was noted for a multitude of Idols, *the carriages were heavy laden with them*, they were a burthen to the

the weary beast. *Isaiab 46.* And is not new and *Mystical Babylon* as full of them as the old and literal. Her statues and Images are as numerous, and would load as many carriages and burden as many weary beasts. *Babylon* was remarked of old for corrupting the world and infecting the Nations with her Idolatry and abominations. She hath been a *golden cup that made all the earth drunken, the Nations drank of her wine, therefore the Nations were mad, Jeremiah 57. 7* and the woman in my text, or *Rome* is described with a *golden cup in her hand full of abomination and filthiness of her fornication.* As Harlots mix up Philtres and love Potions, and give them to their lovers to drink, to enflame passions and excite them to wantonness, so *Rome* has contrived a system and medly of doctrines that all tend to promote superstition, vice, and spiritual fornication; and as they make use of a *golden cup* to entice their lovers the more to drink the intoxicating liquor, so *Rome* makes a fine and gaudy shew, and shines out in all the lustre of outward pomp and splendor to allure the Nations to imbibe her pernicious tenets. The more they drink the more outrageous and cruel they grow, till they become quite besides themselves, and are mad with error and delusion, lose all reason and humanity, and are distracted with superstition and false zeal. *Babylon* is noted by the prophet for a multitude of *Sorcerys and a great abundance of enchantments, Jerem. 47. 9.* and what are the false miracles, *lying wonders*, pretended exorcisms, the strange powers of reliques, and the superstitious

perstitious use made of them, but so many *sorcerys* and *enchancements* with which *Rome* abounds. The prophet says of *Babylon*, *thy wisdom and thy knowledge it hath preverted thee*, and may we not say of *Rome* thy *infallibility* hath preverted thee, and corrupted the true faith which was once delivered to thee. Since there is so surprising an agreement in so many particulars between these two great Idolatrous Citys, 'tis not strange that *Rome* should be called *mystical Babylon*, and that the prophets should prophesy of future *Rome* under the type and name of *Babylon* then in being.

The next part of the Character of the woman is *the mother of Harlots and abominations of the Earth*. There is a spiritual Marriage between the Lord and his Church and People. I am married to you says the Lord, *Jeremiah* 3, 14. And this Marriage is contracted between them by that *Covenant* by which he takes them for his People, and he becomes their God. Hence he says that he was an Husband to the People of *Israel* *by the covenant by which he took them by the hand to bring them out of the land of Egypt*, *Jerem.* 31, 32. Now Idolatry is a breach of this marriage, a violation of this covenant and therefore, 'tis spiritual adultery or fornication. Hence it is called by the prophet *playing the Harlot on every high Mountain, and under every green Tree, and committing adultery with stocks and stones*. And how do Idolaters commit whoredom but by departing from the Lord, *Hosea* 1. 2. Hence the People of *Israel*, as often as they fell into this

sin are said to go *a whoring after other Gods, and to play the Harlot with many Lovers*, Jer. 3. Hence God by the mouth of his Prophet, Ezek. in a fine and elegant Allegory describes the frequent Idolatry of *Israel and Judah* under the Image of two Women who were his, and departed from him, and plaid the Harlot with a great number and variety of Lovers, Ezek. 23. Now if *Rome* or *Mistical Babilon* can be proved guilty of this sin she is an *Harlot*, and if she has been the Author and spreader of this abominable vice as far as her power extended, she is the *mother of harlots and abominations of the earth also*. Now what is her worship of Images but Idolatry, and *adultery committed with stocks and stones*. Her excuses and vindications of this practice are no other than what the heathens offer'd in justification of the like folly; and if the Pagan Idolaters stand convicted of this crime notwithstanding these defences; Nay, if they stand so in the judgment of *Rome* it self, why should one be excused, and the other condemned; nay, why should not the Papists condemn themselves as much as they do the Heathens.

The *Trent Catechism* approves the use and worship of Images, *cum honos quæ eis exhibetur referatur ad prototypa*. So the honour which is given to them extend to the Prototypes; or things of which they are Images, page 319: And the heathen Philosopher *Maximus Tyrius* assigns the same use to the Idole. He calls them *σημεία τῆς πρὸς τὸ θεὸν τιμῆς* Signs of the honour

nour paid to God, *καὶ ὡς περ χειραγωγία τινα καὶ ὁδὸν πρὸς ἐνθυμίαν*
and as it were a certain Manuduction and way to
the remembrance of him.

The second ground which the same Catechism assigns of the worship of Images, is to know the History of both Testaments, and to renew the memory of it, *qua rerum divinarum memoria excitati ad colendum & amandum & deum vehementius inflammemur*, that being excited by the remembrance of divine things we may be the more vehemently enflamed to love God; And the same Philosopher apologizes after the same manner for Idols. *Human weakness*, says he, *invented these symbols by which she might shake off her own dulness and refresh the memory of divine things.* For Human Nature being very weak, *καὶ διεστώς τε θεῷ ὅσον ἄρατος γῆς*, and as distant from God as heaven from earth, contrived these signes, by which the name and attributes of God may be represented. Those, says he, who have a strong memory, and who can lift up their minds to heaven, and approach immediately to God, *καὶ δὲν ἰσχυρὸς δὲ*
τέτοις ἀγαλμασιν perhaps such stand in no need of Images, but these men are very rare, and perhaps in a whole country you may not meet with one always mindful of God and who wants not such a help of human weakness as this.

But the Trent Catechism labours to distinguish their worship of Images from that of the Gentiles, and therefore taxes them with two absurdities which they were no more guilty of than they themselves: The first is, that Images were worshipped by them

as God himself, that Divinity was ascribed to the very statues; but our Philosopher *Maximus* allows them to be no more than *συμβολα αυτων* symbols, tokens, or representations of the Gods. Another distinguishing mark of the Idolatry of the heathens according to this Catechism is, that they believed that God might be seen with Corporal eyes, or expressed by colours or figures: But in answer to this let us hear the aforesaid Philosopher. God the father and maker of all things ancients than the sun, older than the heavens, more excellent than time and ages, and all changeable nature, the nameless Lawgiver inexpressible by words *χι αορατος οφθαλμοις*, and invisible to all eyes, since we cannot conceive his essence, we fix upon Images and types &c. that so we may come to the knowledge and contemplation of him, thro' our own weakness, ascribing every thing that is good and excellent among us to his nature and calling it by his name, *θειον* says he *εις γυμνην εστω μονον* let God alone be present to your mind, however if the art of Phidias excites to the remembrance of him I condemn it not, so they know him alone, love him alone, and preserve the memory of him alone, *Maximus Tyrius differ.* 38. You see then the Heathen and Papists upon the very same foot in this respect they both are guilty or both acquitted. If the Heathens are Idolaters, so are they; and if the excuses and pleas of the *Romish* Catechism are sufficient to clear them the heathens have offer'd the same, and so are equally entitled to the benefit of them.

2. Who-

2 Whoever places that trust and confidence in Man, or any other Creatures which is to be placed in God alone, departs from God and sets up another God to himself ; And hence covetousness is called Idolatry by the Apostle, and their Belly also for the same reason is a God to some. Now the People devoted to the Church of *Rome* depend upon Men for pardon of sin, and rely on the Priests for righteousness and salvation. Now the Lord alone is our righteousness and salvation, eternal Life is his gift. They then that expect these divine Gifts from the hands of Men, and seek it from any Creatures whatever, lodge a divine Power in them, and by their dependance on them for such great things, revolt from God, and so are guilty of Idolatry in a true and literal sense.

Of this kind of Idolatry also is the doctrine of Justification by Works, and the merit of them. For to justify, the Romish Catechism itself allows to be a work of the divine and infinite power of God alone. Now to attribute this power to Men or Angels is to give the glory of God to another, which God declares he will never do nor suffer when 'tis done by Men to go unpunished. 'Tis to give the power of God to our selves, to make our own strength our God, and to put our confidence in Man, or in the works of Men, which whoever is guilty of, is pronounced accursed by the Prophet, and the Romish Doctrine of Justification by works and the merit of them has been a great fountain of Idolatry and Corruption.

D

On

On this Indulgences, Purgatory, Penances, and works of Supererrogation are built, and more superstitious Practices sprout from this root of bitterness than I have leasure here to recite. So that the Idolatry of *Rome* is various and manifold. Images and Reliques, Saints and Angels, the Pope and his whole Hierarchy, Sacraments and good Works are all Idols set up at *Rome*, and thence spread and diffused as far as her power and her decrees reach. Many are her Lovers which drawe away her heart from God and Christ Jesus; and numerous are those strange Gods with which she commits Adultery. Thus she is a Harlot, and the Mother of Harlots too.

I come now to the second head; which is to consider the cruel and persecuting temper of this woman expressed very elegantly by her being drunken with the blood of the Saints, and the blood of the Martyrs of Jesus, and shall shew how this blood-thirsty temper follows from her character drawn in the Inscription on her forehead, and more especially from her spiritual fornication or idolatry.

'Tis evident from history that idolatrous Nations always persecuted and afflicted the Church and People of God, as often as divine providence let loose their rage; that when their power was restrained, and their hand shortned, yet their purposes were fixed, and their heart ready to cut them off from being a People. As this truth is clear from History, so is it as deducible from reason. 1. Because of the direct

oppo-

opposition there is between Idolatry and the true Faith. The former is a revolt from God, and the latter an adhesion to him. The one is an open Rebellion; against the king of kings, and the latter an acknowledgement of his Sovereignty and Dominion alone. Where the true Faith prevails, there all Idols must fall before it. Hence Idolatrous Communities must look on all true Churches as their greatest and most destructive Enemies, and constantly endeavour to destroy them to prevent the ruin of their own Superstitions.

2dly, An Idolatrous People is called by God by the prophet *Hosea Loammi*, which he thus interprets, *Ye are not my people, and I will not be your god*, Hosea, the 1. and 9. And again, *She is not my wife, and I am not her husband*, chap. 2. 2. Now where a People deserts God, and is also deserted by him, when once the spiritual marriage between them is dissolved by Idolatry, and all communication or communion with God interrupted and intercepted, no supply of grace, no distribution or inspiration of the holy Spirit, what follows from such a state but a giving them over by God to a reprobate mind, and to vile affections, and that they should be filled with all unrighteousness, wickedness, covetousness, maliciousness, that they should be full of envy, murder, debate, deceit, malignity, haters of God and his People of course, despiteful, proud, boasters, inventors of evil things, covenant-breakers, implacable, unmerciful, *Romans the 1. 29.*

30. 31. this is the consequent effect of Idolatry, and this is the character and temper of Idolaters as the Apostle draws it. And how unavoidably does a persecuting and blood-thirsty temper proceed from these vices, and this reprobate mind to which such miserable wretches are given over by God, as a punishment of their sin of changeing his truth into a lie, and worshipping the creature rather than the creator, who is God blessed for ever.

3dly, In all Idolatrous Nations or Communities the Priests are possessed of great power and profit arising to them from the ignorance, delusion and superstition of the People. The statues of their Gods, the Shrines and temples of their Idols, their sacrifices, and the whole frame of their religion and worship has been ever contrived, and is constituted this very day to enrich and aggrandize the Priests: As they are the contrivers and inventers of it, so they are very zealous and furious asserters of so profitable an invention, when ever therefore the whole fabrick of their superstition, their great *Diana*, is attacqued or endangered by the true Faith of the Gospel, and the spiritual religion of Christ, then their rage is excited and their malice sharpened to the utmost degree of cruelty and madness; they then bestir themselves to impose on the weakness or to excite the passions of Princes and Magistrates, and to kindle the zeal and superstition of the vulgar, which is generally devoted to them, untill they procure sanguinary and cruel edicts from the
for-

former against the true Faith, and raise Armies of the later to put those Edicts in execution.

4thly, Idolatry in all its kinds and degrees, and in all the dreses and colours by which it is disguised and palliated by the most learned of its Advocates can never bear the test of right reason, and much less can it stand the tryal of that two edged Sword, the Word of God : When People therefore are destitute of all supports of a superstition for which they are very zealous, from scripture or reason, they will have recourse to persecution and the secular power. The weakness of their cause drives them to this method, since there is no other left to support it. If they suffer the true Church and true Faith to enjoy peace and quietness among them, and enter into a fair and calm debate and discussion of the controversy between them, they can foresee nothing but confusion and shame to themselves. Therefore they must either destroy them, or yield to them ; they must persecute them, or go over to them at last. And 'tis easy to foresee which of these two methods a people mad with superstition, and enflamed with a false and outrageous zeal will pursue.

Therefore persecution and thirst of blood is a necessary effect of Idolatry. It has ever been so in all former Ages, is so at this day, and will be so as long as there shall be such People in the World. Socrates lost his life for teaching and propogating purer Notions of the divine Being than were consistent with the established Idolatry of the Athenians, the indictment

E

against

against him was as *Xenophon* informs us; ἀδίκησεν σωκράτης ὡς
 μὲν πόλις νομίζει θεοὺς ἢ νομίζων ἕτερα δὲ καὶνὰ δαίμονια εἰσφέρειν *Socrates* is
 guilty, because he does not esteem those to be Gods
 which the common-wealth so esteems, but introduces
 other strange Gods. And upon this very accusation
 he was found guilty and put to death. So dangerous
 it is you see to oppose Idolaters in their superstition,
 and so inseperable is persecution from Idolatry, That
 even heathens persecuted heathens upon this account.
 The Apostle *Paul* was also brought before the same Ju-
 dicature, and in the same city with *Socrates* before him
 and his accusation was the same also. He was tra-
 duced as ξένων δαίμονιον καταγγάλλευσ, a Setter forth of strange
 Gods; but the providence of God preserved him for
 greater works to follow: But this attempt tho' defea-
 ted by God shews the spirit of persecution constantly
 reigned in that city, whilst it was κατειδωλος, wholly gi-
 ven to Idolatry as *Paul* found it. *Nero* the first of the
 Heathen Emperors who persecuted the Church of
 Christ was prompted to it by his zeal for Idols.

He observed that great numbers daily fell off from the
 worship of them, and went over to the christian religi-
 on, and thence he was moved to persecute the servants
 of God as *Lactantius* informs us in his book *de mortibus
 persecutorum*. *Valerian* the Emperor was in the be-
 ginning of his reign a great favourer and protector of
 Christians. His whole family was full of pious men,
 and seem'd says *Eusebius* to be a Church of God. But
 the Chief or high-Priest of the *Egyptian* Magicians per-
 swaded

swaded him to alter his measures commanding him to slay the Christians, because they opposed and obstructed their wicked and detestable Charms and Inchantments. The same Historian informs us, that *Maximin* was a Prince extremely superstitious, and wholly devoted to Idolatry. For which reason, says he, he persecuted our People more frequently and severely than his Predecessors, pag. 311. Thus also was *Dioclesian*, the last and severest of the Pagan Persecutors, excited to that rage against the Christians. The chief of his Sacrificers or Idolatrous Priests worked upon the superstition of this Emperor, perswading him that the sacrifices did not answer, or were not propitious because profane Men, that is Christians, were present at them. Then the Emperor, stark mad with anger, as *Lactantius* writes, commanded all the Christians to join in these Idolatrous Sacrifices, and they that refused were scourged and tormented. And so that last and severest Persecution was kindled. And when Idolatry was introduced into the christian Church by the Popes of *Rome*, and erected and set up in the temple of God by that Man of Sin who there presides; Persecution its inseparable companion came in along with it, and the same cause produced the same effect. Then the thirst of blood began, and Heresy was made a capital Crime; all they that opposed the superstition and Idolatry of *Rome*, and earnestly contended for the Faith once delivered to the Saints, were forced to strive even to blood; and tho' *Rome*

retained the Name of Christ, and destroy'd Men's lives out of a pretended zeal for his service, yet once Pagan Superstition and Idolatry mingled with and infected the pure Religion; Pagan Cruelty also was exercised against those that opposed this mystery of Iniquity. The *Waldenses* and *Albigenses*, those faithful Witnesses of Christ Jesus were dreadfully persecuted by her. History shews us that as often as any Man, or number of Men rose up to maintain the pure Faith, and to clear it from the Corruptions with which she had defiled it, so often they felt her rage. If true Religion was preached in any part of the world within her Dominions, she thirsted after the blood of those Servants of Christ that asserted his Doctrine. Sometimes the Popes and Prelates sent Armies of cruel and outrageous bigots against them. The Secular Powers were at other times excited, and their rage kindled by the Artifices and Insinuations of the superstitious Priests, and pretended Popish Clergy. Inquisitions were erected, and Tribunals formed every where to support Idolatry, and suppress the Truth of the Gospel. When Kings and States reformed from her Errors, and cast off her Yoke, then secret conspiracys were projected, dangerous Plots contrived, and horrid treasons fomented to destroy and cut them off from being a People. Of which the Massacre of this day is a dreadful Instance. Surely then if ever the Woman was drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus.

Jesus, for she never, in so short a period of time, shed so much of it. The blood of many thousands of them was pour'd at once into her Cup ; neither was her thirst allay'd, nor her fury satiated by so large a Draught and plentiful an effusion. No cause of this thirst of innocent blood can be assigned but superstition and Idolatry. For the Papists enjoy'd all Priviledges and Rights in common with the Protestants at that time : They lived in Friendship and Peace together ; They were linked to each other by intermarriages, and all the ties of kindred and relation : So that they had no provocation to this cruelty and outrage but that grand incitement to all wickedness, the abominations of their Religion. This is a cause which will never cease to produce dangerous effects, it is a mystery of Iniquity which will be always working against us. For then as he that was born after the flesh persecuted him that was born after the Spirit, even so it is now, says the Apostle, and so it will ever be. We shall be always threatened and assaulted till *Babylon* shall fall, and the great Whore be completely destroy'd. If God be not on our side ; she will prevail over us. He alone it is that has delivered us from so great a death, and doth deliver, and in him we must trust that he will yet deliver us. We are to adore him for our deliverance already past, and rely on his watchful and powerful Providence for future Mercies. Let us come out of *Babylon*, and not partake of her Sin, that we

receive not of her Plagues The Church which the right hand of God hath planted, established, and preserved among us ever since the Reformation retains the pure Faith, and a form of sound words which is the surest Bulwark against Popery, and a most powerful confutation of the errors of it. A firm adhesion to her Articles and Doctrines is under God the best preservative from all the false and superstitious tenets of *Rome*.

This you well know, most illustrious Representatives of your Country, and have always used the great power which God has lodg'd in your hands to the support of our Constitution both Ecclesiastical and Civil with a zeal and wisdom which can never enough be admired or commended. But still God is provoked every day, his Name is prophaned in our streets by Oaths and Execrations. Piety is insulted by open prophaness and iniquity abounding and spreading every where. Divine Providence which has been so evident in our frequent deliverances, is either slightly regarded, openly contradicted, or much neglected, nothing in human Society under the power of the Legislature is able to encounter or suppress wickedness when it is so strengthened by numbers, and established by universal practice, and therefore I, with Humble submission, take leave to suggest this to you upon this occasion. For since this is a day of Joy and Thanksgiving, the proper employment of it is the Glory of God. This is the genuine and most expressive fruit of a grateful heart, and God is glorified most eminently by

by the suppression of wickedness and vice, and the promotion of true religion and virtue. And every law that is made or executed to this end and purpose shews the sense which the Lawmakers have of God's Mercys and Deliverances, and will no doubt bring down farther blessings from Heaven upon themselves and the people which they represent. We read in the words of the text of a woman or harlot with her character written on her forehead.

We find also that such a woman is an emblem or type of an Idolatrous Church or Community, according to the constant usage of the prophetick Style. We find farther the character of this woman exactly adapted to the Church of *Rome* in every particular, and the whole Vision accomplished or fulfilled in her. This woman is farther described as sitting upon a Beast, and a Beast is in the same stile always used to represent an empire or kingdom, and the character of the Beast suits as exactly the Roman Empire under the dominion and direction of the woman sitting on it, as that of the womans fits the Church of *Rome* in her corrupt state. Since therefore this woman and beast were foreseen and described so exactly and minutely so many Ages before there was the least appearance of either in the World, may we not hence, as from the accomplishment of all other Prophecys, draw a certain Argument of the fore-knowledge and decrees of God, and the infinite power and extent of his Providence. For if all events whatsoever both good and
evil

evil are certainly foreknown, and may infallibly be predicted whenever he pleases to open to his Prophets the scenes of his councils: 'Tis certain his Providence presides over both, and directs, and overrules them, and fixes the times and seasons of them.

Farther, Since the Prophet saw this woman drunken with the blood of the Saints, and the blood of the Martyrs of Jesus. And it is evident from History that she was eminently so in the bloody tragedy of this Day. This very Massacre was one act of her frequent and habitual drunkenness. Must we not hence conclude that this was also an effect of the powerful providence of God; and tho' a wicked and inhuman instance of her rage and malice, yet certainly a work and dispensation of the divine power and hand. For she could neither do what she did, nor we suffer as we did without him. For since all Creatures live and move, and have their Being in him, as the Apostle speaks. They can neither act nor subsist without his sustentation of them. He can take away the lives of the wicked, and then their works cease, and he can set bounds to their malice, which they cannot pass. They can do nothing against the just till he delivers them into their hands, and they cannot go any farther than the limits which he has prefixed. *O Assyrian, says the Lord by his Prophet, the rod of mine anger, and the staff in their hand is mine indignation, Isaiah, 10. 15.* We learn clearly from these words that wicked and idolatrous Nations, even when they do evil by perle-
cuting

cuting and destroying the people of God, cannot act without him, but always depend upon him as the first cause and mover. Hence the *Assyrian* is called a *Rod*.

2. That they are so governed, ruled, and directed, as always to execute God's counsels and decrees, tho' contrary to their own intentions and inclinations. Hence the *Assyrian* is called the rod of God's anger. Hence also God says I will send him against an Hypocritical Nation, and against the People of my wrath will I give him charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets, howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations, not a few. Hence we learn that the counsels of the wicked and the purposes of God are different. They satiate their own malice and ambition, but God executes his own Justice and Severity. They are intent upon spoil and conquest, but God is all this while punishing his people for Hypocrisy, or their other Sins. They come without any knowledge of their being sent by God, and execute his decrees unknown to themselves, but God it is that sends them, and 'tis his counsel that they fulfill. Their own malice or other vices prompt them, but God directs and over-rules all, and turns their wickedness to serve his own gracious and glorious ends and designs.

3. We learn that all the power that wicked Agents have is supplied by God; 'tis his wrath gives them strength and his indignation against the sins of his people

ple that arms them. Hence he says himself that the staff in the *Assyrians* hand is his indignation, as long as that endures the wicked prevail and are successful, but as soon as that is appeased or turn'd away, their power ceases, they themselves are destroy'd, and the righteous are delivered. Hence also at the 15th verse of this chap. all these wicked Agents are compared to axes with which God heweth, to laws which he shaketh, to rods and staffs which he lifts up, or with which he smites. The power of God then is diffused thro' the whole universe of created Beings: His Providence is perpetually working in them and thro' them, and that infallibly and successfully his own councils, they always stand and are always executed. And it cannot be otherwise since all the instruments by which they are brought to pass are rods in his hand. And all Agents and second causes are supported, directed, moved, and turned by his perpetual universal and powerful Influence and concurrence. So that their natural powers, as we call them, are no more than a constant derivation of God's power which strengthens all things to them. And this power he communicates or withdraws as he pleases. And consequently their strength and weakness which depend upon the supply or suspension of his influence are intirely and perpetually subject to his will and pleasure. Thus it comes to pass, that the *race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men*
of

of skill, as the wise Man long since observed. We cannot therefore judge of the events of things from any power or strength natural or inherent in second causes, since that power is placed in them by God ; Nay, since it is constantly maintained in them by his influence, and may be withdrawn from them and given to their adversaries or opposites in a moment, and then the swift become slow, the strong are weakned ; the wisdom of the wise ceases ; and their counsels are turned to foolishness, and the event therefore crosses all expectation, and does not answer the prospect which second causes gave us. Since God's providence therefore is thus powerful and universal, let us see him in all his works, let us seek the Lord and his strength as the Psalmist exhorts, *seek his face evermore*. Let us adore his Justice in his judgments and our sufferings, and praise his goodness in our deliverance. Let us forsake sin which seperates between our God and us, and then we may rest on his salvation, and hide securely under the shadow of the Almighty. To God the Father, God the Son, and God the holy Ghost be therefore ascribed the glory of all his works in all Churches of the Saints both now and for ever.

F I N I S.